The Inquirer

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PROGRAMME FOR NINETEEN—SIXTY

THE Unitarian movement like every other form of organised religion has its own particular spiritual difficulties. Not believing in miraculous revelation or dogma it is bound to believe in the freedom of the human mind everywhere to find its own spiritual truth.

But this creates difficulties. In what manner can the Unitarian movement become missionary for its own particular beliefs when it is bound to grant—and urgently desires to grant—authenticity for other religious beliefs? To the extent that the movement abhors all forms of sectarianism and narrow practice it is compelled to examine any such tendency in its own loose organisation. This creates difficulties, for instance, about statements of faith, and protestations that seem to call the faith of others in question.

The Challenges

In religious doctrine Unitarians are probably most in agreement in believing that Jesus Christ was not divine in the orthodox sense of the doctrine of the Trinity. In various shades of personal interpretation and belief Jesus Christ was human rather than divine, and this prompts questions.

What after all does the orthodox doctrine try to say? Why do so many highly intelligent people believe it, or some form of it? When most children in a Christian society are brought up to believe it, how can they be helped, as most assuredly many require help, when they discover that the orthodox doctrine is no longer true for them? These questions, centred around the doctrine of the Divinity of Christ, certainly create stresses and reflection within the movement.

Above all, when the movement, being religious, has to delineate its own experience about the nature of God. And when without a belief in miraculous revelation, or the Divinity of Christ, it has to formulate that experience within a Christian society from which it has sprung, it is brought face to face with difficulties about the interpretation of experience, and the declaration of that experience in clear terms to others.

These are particular spiritual challenges of the Unitarian movement. They are probably only difficulties in the sense of the opportunity they offer, and the qualities they demand for their solution.

A programme for 1960, in the sense that the movement as a whole could consciously think about these particular difficulties, would be of profound help.

Universalism

The belief that no one particular religion has the truth, the whole truth, and nothing but the truth, is permeating the whole of modern society in many incalculable ways. It even leads to certain forms of fanaticism for many men cannot face the dilemma of living in a multi-believing society. They run away to a spurious security in a fanatical belief. The inevitable growing universalism which sees religions existing beside religions, creates deep difficulties of interior life. Unitarians know them. They have partly resolved them. They have much to give to others out of what they have resolved.

But this is sure. This difficulty of which they have first-hand knowledge lies near the heart of the modern religious situation. The particular Unitarian stress is the particular modern one. Unitarians should be in the position of being representative of a modern search and the need of an experience within a modern situation.

The paramount question

Nothing now can ever alter the force of the questions that history and the contemporary mind have asked about the orthodox doctrine of the Divinity of Christ. The questions will become more forceful and compelling as all the relevant factors of history, and God's relation to the nature of man, have to be discussed and spiritually understood. They may be shelved, as they are being shelved in many Christian bodies, but they cannot be permanently disposed of. They will always be there challenging many forms of orthodox belief, and sooner or later creating tensions of faith.

Unitarians for the most part have faced these tensions and done what they could with them. They have faced and accepted the questions, and in this, once again in their own particular situation, have faced a universal modern Christian one; and have tried to formulate an answer in terms of experience and faith. The conscious continuance of this could belong to an immediate programme.

The central experience

Finally, Unitarians, partly because of their difficulties, but by no means primarily so, have been forced to understand in a particular way the central experience of religion—

DR. WILLIAM'S LEGACY.

GORDON SQUARE.

the experience of the existence of God. If modern existence is conceived as being no longer explained by miraculous revelation, dogma, and in the Christian society by the doctrine of the Trinity, then modern existence has to interpret the experience of God, or has to achieve the experience, in terms that are relevant to what modern man believes to be true.

This is a harsh spiritual task. But there are no means of avoiding it. Unitarians have tried not to avoid it. Rightly or wrongly they have tried to go to the heart of this modern spiritual problem and find the answer for themselves and others.

This too can be a continuing spiritual act, consciously undertaken in the immediate future.

Faith is the quality that believes that what is unknown can be known. The practice of this quality within all the disciplines of spiritual integrity may be the necessary condition for the desired answers.

GO FORTH!

A NEW YEAR'S MESSAGE

FROM JOHN KIELTY
SECRETARY, GENERAL ASSEMBLY

AS we embark upon another year of church work there are many attitudes current among us. We have scriptural authority, nowadays supported by the psychologists, that as a man thinketh in his heart so he is. Thus our attitudes largely decide the outcome of any venture upon which we embark. Is our attitude now one of pessimism, are we just trying to hold on, are we hoping Micawberlike for something to turn up that will set things right, or are we definitely optimistic? Some of our people are obsessed with smallness of numbers, said one of our ministers at a meeting the other day. They talk about our always being a minority movement since we can only appeal to a limited audience, limited apparently by intellectual ability to understand what we are talking about. Others seem so depressed by lack of success as to be ready for anything to happen except a revival of interest in their churches.

Clearly the ones who are simply holding on, thankful for any small mercies which turn up, and those who are hoping for something to happen to put things right, and those who are convinced of our inability to appeal to more than a select few are in fact unlikely to make much of a success of running a church. Yet we must have sympathy with them for often they have borne through many weary years the heavy burden of maintaining a cause that never seems to thrive. At the same time we must also ask them to examine their attitude of mind, recognising that it must affect in the end the quality of the witness they bear and the atmosphere which prevails in their church. May I beg of them to read on.

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The Assembly is more forward looking than for many years past. It believes profoundly in the future of our movement. Now that attitude is not just wishful thinking; it has some solid foundations. In the first place, much has been achieved in recent years. Look at the number of churches which have been completely rebuilt, the others which have been restored and the completion of the new Essex Hall. Material things maybe, but surely symbols of a right spirit. Stipends remain a tremendous problem, but even here something has been done and the determination to do more was shown at the last annual meetings and in the efforts being made up and down the country to implement the resolution there passed.

Again, greater concern is being shown for the weaker brethren and almost without exception the larger churches are showing a willingness to consider schemes of grouping to provide all churches with a measure of ministerial oversight. Nor is this latter work simply an attempt to meet the shortage of ministers and the lack of funds. It is also an attempt to fit us all better to make the most of the obvious interest in our faith as shown by the replies received to their advertisements in the national press by the Publicity Department.

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The response to the idea of grouping must be coupled with the growing response by churches and areas to the suggestion that they should hold joint Advance Campaigns and run their own press advertising in their own districts. Wherever these things are being done some response is forthcoming, not in large numbers admittedly, but in the small additions to congregations by newcomers, and by the increased interest of ordinary members in the services and the welfare of the church. The optimism of the organisers is being rewarded. People are coming in and members are showing greater interest and loyalty. As we display our belief in ourselves and our faith we are compelling interest and reviving interest.

Therefore, let us all go forth into the New Year determined that Unitarianism shall be an even greater influence in our town and in the nation, and that because we are doing all we can to make it so. Doing all we can to make our church a friendly church, a clean and attractive church, a real live church where men and women can find the spirit that helps them better to face the problems of everyday living. These things do and 1960 must be a Happy New Year for us all.

ON ENJOYING THE SERMON

II. AS IT SHOULD BE

By A. Phillip Hewett

(Continued from last week)

SOMEWHERE or other there has to be a middle way between a sermon that is a soporific and a sermon that is an entertainment. And perhaps the comparison with the aims of great art may be helpful—the uncovering of the lower strata of truth and the nurturing of seeds of worthwhile action. And yet, needless to add, a sermon is not great art. It is a thing of the moment, however enduring its effects. It is simply a spinning of words—words which may be of little or no value in themselves but whose only worth may lie in the disclosing of what has been called the Word—" that truth which is the nature of things".

It is no easy thing to attempt. When you come to think of it, it is a curious and presumptuous thing that a man should stand up at certain times on certain days in a thing called a pulpit and attempt to express to a lot of other people some deep, perennial truth. Is it such a matter for marvel that the attempt so often fails? The greater marvel is that it ever succeeds.

In the traditional dogmatic churches there is a whole apparatus to bolster up the attempt. The man, according to some, is a priest, someone specially set aside by solemn sacraments to mediate the will of God to others. According to another point of view, he is someone who by diligent study of one sacred book becomes qualified to expound that book to others—and what is in the book is again the will of God for men. But we have no such buttresses. I cannot say that God has given me some special revelation which I must now convey to you. I cannot say that the church to which I belong has the custody of hidden secrets which I am privileged to disclose. I cannot

say that I have here a printed book within which you will find all the answers to life's problems. Just consider for a moment—what can I say? What can any Unitarian minister say?

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All I can say is that I am a sharer with you in a joint enterprise in which you have your part to play and I have mine. Again it is like artistic production, though the minister can make no claim to be an artist.

But just as the readers are a part of the book, the audience a part of the play or the concert, the spectators of the painting or sculpture or architecture, so too the congregation is a part of the sermon. For if the words are not just words on the air, then they have to strike a sympathetic response in those who hear them. They have to do more than strike a sympathetic response. They have to act as the key which for the moment opens the door to what lies within each one of us. No hidden secret to be imparted from the outside, but a dredging up of the half-felt, half-thought, half-hidden, half-known, ideas and ideals and aspirations and visions that haunt the lower recesses of the minds of all of us. Few indeed can be the words that will throw the door wide open, for he who utters the sermon no less than he who hears it is in the same way troubled by these vague, elusive monitions from somewhere deep inside.

If he can succeed, as he sometimes does succeed, in finding forms of expression which for some people make the vision come alive, so that they say—"that's just what I feel too, though I don't know how to express it"—even while this is said he is humbled by the knowledge of how much more often he has failed—or perhaps it would be truer to say everyone who has participated in the experiment has failed.

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But this it is alone that the sermon in a free church like ours can do or claim to do. It is not a supernatural teaching or imparting of secrets. Nor is it a teaching about life from someone who knows a lot more about it than you do. James Martineau, perhaps the greatest of all Unitarian thinkers, summed it up in the preface to his most outstanding book, The Seat of Authority in Religion. He denies that any basis for religion can be found in the acceptance of teachings which go entirely outside one's own experience.

"Second-hand belief", he writes, "assented to at the dictation of an initiated expert, without personal response of thought and reverence in myself, has no more tincture of religion in it than any other lesson learned by rote".

He goes on to contrast this with the situation where something that is spoken to us "strikes home and awakes the echoes in ourselves and is thereby instantly transferred from external attestation to self-evidence".

That is what I mean when I write that the congregation does as much for the sermon as the minister. That is what the old minister meant when he replied to the church member who was wistfully recalling the days of long ago—"Ah, there were great preachers in those days".

"Yes", came the reply, "and there were great listeners, too".

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Far be it from me to claim that the experience I have been describing is one which can be conveyed by the sermon alone. I have specifically pointed out the way in which art can mediate the same experience. Yet there is the difference that the artist, though so much more outstanding in his achievement, is speaking to the world at large. In a church we are talking among ourselves, to each other. Most of us know each other, sometimes well. And there is therefore an immediacy to what is said. It is more specific. It relates, or tries to relate, to *our* condition. And that gives us an advantage which we could get in other ways only if we had great artists right here in our midst.

The sermon today is under attack from two sides. On the one hand are those who want to reduce its importance and extend that of the other elements of worship in the service. Unconsciously, I think, they are asking for the great artist to be in the church. If he is, then perhaps they are right—the sermon could be abolished with no great harm to anyone. But how often is he there? Usually we have to be satisfied with such artistic form as we lesser mortals can achieve, and these complement rather than replace what is attempted in the sermon.

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The attack on the other hand comes from those who would replace the sermon by group discussion. Under certain very favourable conditions this too could uncover the word that is that truth which is the nature of things. Yet in the intellectual give and take the real overtones are likely to be missed. There is a place for discussion and debate. The church must and should provide that place. But it is not here. It does not replace what is attempted in the sermon—no less a group experience but a group experience of a very different type.

In the nature of things, a reflection on what the sermon is and does must be a sobering and humbling experience for the minister.

OXFORD ON THE CARPET

By J. K. Gandy

THE many Free Churchmen who have tried to grapple, on behalf of Christianity, with the contemporary school of philosophy at Oxford have an excellent opportunity of clarifying their ideas, with the publication of Ernest Gellner's attack on linguistic philosophy, entitled "Words and Things" (Gollancz, 25s.).

This forthright and admittedly indecorous onslaught, by a former scholar of Balliol, has caused quite a stir in the correspondence columns of the *Times*, following a complaint by Lord Russell, who provides the introduction, that the editor of *Mind* refused to allow the book to be reviewed—hardly surprising in view of the vigorous treatment the editor himself receives at the hands of Mr. Gellner.

Whether the book is in fact abusive, or not, does not matter so much outside the academic circles concerned; the point of interest is to what extent the contemporary Oxford school of philosophy examined in its pages emerges unscathed from the ordeal, and how religion is likely to be affected by it. One may say at once that the layman can profit greatly from reading it, a rather unusual virtue in a book about philosophy.

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The central issue in the debate is whether the practice of *thinking* is to be restored to its traditional role, or whether we are to go on with the minute examination of language as the main pursuit of philosophers. The influence of Ludwig Wittgenstein's thought has made the evaluation and criticism of ideas unfashionable; we are told that how people talk is what matters, usage is all-important, and the Oxford English Dictionary has become the Bible of what Mr. Gellner amusingly calls the "Higher Lexicography". Here, one feels, the author is on firm ground in refuting the manifold arguments and attitudes that go to make up the system of linguistic philosophy, in so far as the movement will admit to having a system at all.

Mr. Gellner rightly points out that whatever denials may be made on this score, a conceptual doctrine does, and must, lie at the heart of the "Oxford Movement", even though it is tacitly assumed and insinuated, rather than being explicitly expressed. This doctrine appears to him to be an attack on thought itself, in favour of a "golden calf" attitude towards linguistic usage, without criticism or evaluation. We seem to have reached the opposite pole of Descartes' famous dictum "I think, therefore I am", and it would be highly interesting to see what would happen if an attempt were made to introduce Oxonian procedure into French Universities!

It is most convincingly argued by Mr. Gellner that problems are not reducible to confusion in the use of words, except occasionally, and then only partially. The abandonment of all attempts to discover "what the world is really like" by the use of the human mind is seen by him—and by Lord Russell, who long since parted company with Wittgenstein teaching—as a profound mistake, and one fraught with most undesirable results

for the young men invited to commit mental hari-kari at the altar of linguistic usage.

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The service that Mr. Gellner's book performs, however, apart from the restoration of mind to its rightful place as an instrument for the discovery of truth, is to *establish*, rather than demolish, many of the contributions that the Oxford school of thought has made to the cause of religion in recent years. It is due to its influence that the materialism of pre-war philosophy has been overcome, for example. The insistence on ordinary usage—the acceptance of any mode of behaviour hallowed by the way men talk—has had the effect of lifting the sights of philosophers, away from the down-to-earth attitude of Logical Positivism, to experience of a higher kind. Some Oxford philosophers of the post-war vintage have felt able to avow religious inclinations, without any need for philosophical shame.

It is true that they do not argue about religion, and they would never dream of setting up any one particular form as the only possible way to salvation, but they will behave in a religious way, they will lay themselves open to the experience. The philosophy of linguistic usage even allows a place for the "ineffable", for mysticism; while the modern school has unduly disparaged *thinking* as a way to truth, it has (ipso facto) opened the door to that level of experience which is beyond thought. These attitudes of tolerance, actually practising religion rather than talking about it, are of the greatest contemporary interest and value, and it appears that Mr. Gellner, not himself of a religious frame of mind, is somewhat blind to the benefits that have emerged from Oxford philosophy in this regard.

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There is a further major charge, levelled by the author at the school of linguistic philosophers, that fails to find its mark in much the same way. It is said that the injunction to have regard to usage, rather than evaluating and criticising it, allows everyone to see his own image in the "magic mirror"—many mutually contradictory ways of behaving are enshrined in language, the way men talk. It appears that Mr. Gellner is haunted by a vision of absolute truth, just as Wittgenstein was with his model language (before he changed over to usage as the only arbiter), and Russell with his mathematical notation in "Principia Mathematica". If, however, we do not use the disparaging phrase "magic mirror" with regard to language, but instead say that the choice it offers allows freedom of conscience to individuals, this criticism at once shows the strength of the linguistic position, especially with regard to the materialist dogmas that preceded it in philosophy. One is at once reminded of the Pragmatist school, with its insistence that every man must be free to come to truth in his own way, to the truth that is right for him according to his temperament. Mr. Gellner does not discuss this aspect of linguistic philosophy at all, and neither the word "pragmatist" nor the name of such religious philosophers as William James features in his critique.

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To the question: "Where do we go from here?" in philosophy, brought out so clearly in the debate thus vigorously opened by Mr. Gellner's book, I think that as far as liberal Christianity is concerned, the answer must be to welcome wholeheartedly the proposed re-statement of mind and thought, whilst at the same time holding fast to the great benefits we have from materialism by the new Oxford movement since the war, namely the possibility of going beyond mind and language altogether, and also of approaching religion as a mode of experience just as valid as any other, and just as fruitful in life and behaviour. It may be assumed that out of this open-minded tolerance, the truth will emerge, and suppress itself without distortion on the manifold suppressions and constrictions of men. Taken together, the new Oxford group and the Russell-Gellner school of thought can lead us into the Promised Land.

IT OCCURRED TO ME

By Muriel Hilton

WHEN one is taking a young friend out to her first London Theatre, and there are only matinee performances from which to choose, one is rather conscious of the limitations. After some consideration I bought tickets for "West Side Story"—an American Musical with a serious underlying intent. I have never been addicted to musicals, but this is one with a difference—an electrifying, unique and deeply moving experience which my young companion and I will never forget. The choreography, the vitality and conception of the dances are an expression of a man who understands what can be communicated by movement, and its impact on the audience was staggering—after one scene we were all numbed into silence. Most people know the theme of "West Side Story"—that of gang warfare and racial intolerance, and the day after this visit to the Theatre there was news of another terrible fight and the stabbings such as we had witnessed on the stage. These outbreaks shock the civilized world and one is apt to think that "things are not what they used to be."

It was good to hear Barbara Wootton speak on this subject. She thinks that most young people involved grow out of this violent anti-social phase—crime after the middle twenties is more rare—and that they become integrated into society. She blames much on our materialistic conception of life for instilling wrong values into the minds of the young. Even in our homes we are constantly being reminded of the necessity and importance of acquiring things, of not being anybody unless we are in the possession of the latest luxury article. Adverts, films, magazines, the general set-up is in stimulating the acquisitive elements in human nature. She also reminded us that in her youth it was dangerous to walk in certain parts of cities and large towns.

This should not of course make us complacent, for this gang warfare has spread all over the world, but it makes us realise the need of perpetuating the true values of living, for stimulating "reverence for life" and not for things.

"West Side Story" may not appeal to all Theatre-goers, but the next time I go to a London Theatre will be to see it again.

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It is important to universalise our good will, but this counts for little unless we particularise our own contribution towards it where we are—in our own homes, in our personal relationships, in our work and our fellowships. Some people find it easy to talk, to express fine sentiments, but when it comes to putting their ideas into practice where they are, they are sterile.

One of the extraordinary paradoxes today is that although we may know nothing of our neighbour (if we live in a city we may not even speak to a person living in the same house)—yet we are being forced by means of communication and necessity to realise that the world is our neighbour. How easy it is for us to forget the particular in the universal, the small in the large.

We often lament that the personal is swamped in the vast machine of modern living, that the individual is of little importance, and we can make the excuse that we are only cogs in a vast mechanised society for our lack of initiative. And yet how invigorating it is to meet and see others who affirm their own individuality, who do more than is expected of them, more than is strictly necessary.

When in London the other day travelling from Euston to Charing Cross I was very interested in the bus conductor, a quiet, hawk-nosed, elderly man who was gently concerned in the needs of his passengers. A group of young Indians alighted from the bus and he gave them directions about the next stage of their journey; an elderly woman was in a flutter about the time it was taking to get down Charing Cross Road and he reassured her. I heard him give much information in a kindly way to passengers new to London and often he helped the elderly off the bus. His job certainly had not gone dead on him; in fact he was performing it as though he had but recently taken it up, and was putting all he had into it, stretching its limitations to the utmost and making something out of it.

The same week when travelling back from Maidstone and partaking of a hot drink at Ashford station I saw another person who was putting her own impression on her particular job. There were vases of flowers on the bar and on the shelf shedding their own splendour in the crowded refreshment room. I remarked to one of the women behind the bar something about British Railways surely not being responsible for the floral decorations, and she said, looking in the direction of the other woman in charge, "She always brings them. Says it cheers things up and makes people feel more at home."

It is good to feel "at home" whether on a London bus or a British Railways' Refreshment room, or anywhere else for that matter. Let us universalise our good will be all means, but let us see too that we humanise and make beautiful that place of the world where we happen to be.

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Recently I came across this quotation from the writing of David Grayson which seems applicable to the above paragraph.

"This I know well: that the chief part of every life consists of small things. If we have not learned to live with them and enjoy them we have not learned to live. It is strange how competently, even nobly many men will ride on the great storms of sorrow and tragedy, who are wrecked upon the little reefs that litter the calm waters of their daily lives."

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Singing Carols

Sir: Rev. A. W. Vallance in his article "The Theme of Truth" (December 12th issue) refers to the singing of carols by Unitarians—"Carefully chosen or even re-phrased carols".

In common with other Charles Wesley's hymns sung by Unitarians his "Hark the Herald Angels sing" comes into this re-phrased category. It will no doubt be of interest to many to read what John Wesley had to say on this subject. Writing in London on 20th October, 1779:—

"And here I beg leave to mention a thought which has been long upon my mind, and which I should long ago have inserted in the public papers, had I not been unwilling to stir up a nest of hornets. Many Gentlemen have done my brother and me the honour to reprint many of our hymns. Now they are perfectly welcome to do so, provided they print them just as they are. But I desire that they would not attempt to mend them, for they are really not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favours: either to let them stand just as they are, to take them for better for worse: or to add the true reading in the margin or at the bottom of the page; that we may no longer be accountable either for the nonsense or for the doggerel of other men".

Newcastle-upon-Tyne Yours: R. R. Rowell.

Icebergs in the Sky

Sir: I hope that the Rev. Tom Wardle and those who have read his "Commentary" in your issue of 12th inst. do not imagine that "Flying Saucers" are "Icebergs in the Sky".

Many "Solutions" have been thought up but, as in this case, they fall down with a dull thud when applied to all the key flying saucer sightings. The evidence for the icebergs may be impressive but I do not think that it is as impressive as the evidence for flying saucers piloted by intelligent beings. These blocks of ice only fall into our atmosphere but flying saucers also go up, or in any direction you fancy, with displays of acrobatics, in complete defiance of Sir Isaac Newton.

Our American friend is said to be an expert on aeronautics but that does not make him an expert on flying saucers. Is he one more of those who, rather than admit that there are greater minds in the Universe than on this little planet, invents explanations which, when tested, prove more fantastic than the idea of visitors from another part of God's Domain?

Glasgow Yours, James Smith.

"Essays in Unitarian Theology"

Sir: May I apologise to the Rev. H. Lisner Short for quoting in my review of the above Symposium, a sentence from his essay which does not reflect his own views? I made him appear to hold 18th century opinions when in fact he holds very 20th century ones! My quotation about the information provided by the Bible and Christ about God being not so much different from, as more definite than, that provided by scientific inquiry was one that I noted for other reasons and then I stupidly got it mixed up with quotations from the book as a whole which I thought might be useful in indicating points covered by the authors. I am most sorry about this. I found it a rather difficult book to review and regret very much that I inadvertently "nodded" in the essay by Lisner Short, which I found in fact to be one of the more exciting contributions. The point that Mr. Short makes is of course that religious language is dramatic rather than scientifically informative.

Willenhall Yours, A. B. Downing

Lay Preachers

Sir: A meeting of the members of the North and East Lancashire Unitarian and Free Christian Lay Preachers' Association was held on Saturday the 12th December, 1959, and it was resolved that we strongly support in principle the grouping of churches as in the best interests of the denomination.

We decided to try to improve ourselves as lay-preachers because we consider our task is to supplement the work of the full-time ministry, not to supplant it.

The Association needs more members; if any person would care to help I shall be delighted to hear from them.

Willow House, Waterfoot, Rossendale, Lancs. Yours, Leslie Proctor, *Secretary*

Mahatma Gandhi

Sir: A committee has been formed in London under the chairmanship of Mrs. Vijaya Lakshmi Pandit, in order to help in the collection of Mahatma Gandhi's letters, speeches and writings, the publication of which is at present being undertaken by the Government of India.

I would like to appeal to your readers who may have in their possession letters or other communications written by Mahatma Gandhi to lend them to us for photographing or copying. I should also be grateful for any information which might lead to the possible discovery of such material.

Communications may be sent to me at: 105, Westbourne Terrace, London, W.2. I need hardly add that the greatest possible care will be taken of all material lent to us and that it will be returned as quickly as possible.

Yours, Ian Le Maistre.
Secretary, London Committee for the collected Works of Mahatma Gandhi

RULING THE UNIVERSE

By Francis Terry

THE central message of the New Testament might be summarised as an invitation to join in the government of the universe, together with a paradoxical revelation of what this involves.

The idea of becoming world-rulers occurs frequently in the Old Testament, as the destiny of the Chosen People. Daniel's vision of the Son of Man, which underlies much of the thought of the Gospels, culminated in an assurance that "the saints of the Most High shall possess the kingdom for ever." In the teaching of Jesus, the disciples are given authority over spirits; their faith will have power to remove mountains; what they bind on earth will be bound in heaven, and what they loose on earth will be loosed in heaven. After Jesus' death, his disciples believe that they are to reign with him, as heirs of God. "Know you not that you are to judge angels?" asks Paul—as though this was part of the elementary basis of Christianity.

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The importance of this aspect of the mission of Jesus is, however, generally under-rated—mainly because of the long-standing historical tendency to smooth away those characteristics of Jesus which might encourage people to be "uppish", or

disturb ecclesiastical discipline, but also, in this instance, owing to a confusion of language. In the translation of certain key-phrases, we traditionally use the word "kingdom", which has come to have a much narrower range of meaning than the word for which it stands. The original word can be applied to the whole of the power, position, authority and governmental action of a monarch, and can be rendered "kingship", "sovereignty" or "royal government", as well as "kingdom".

In modern usage we normally confine the meaning of "kingdom" to the geographical territory over which a king rules, and therefore the phrases in which the word is used suggest to us ideas of being subject to a ruler rather than that of active ruling. "Entering the kingdom of God" makes us think of "coming into the area where God's rule is effective" (like a refugee coming into England and obtaining the benefits of British justice). On these lines Jesus seems to be simply offering men the prospect of living under divine protection in a better-ordered world, and the idea remains in our minds even when we meet phrases such as "inheriting" or "receiving" the kingdom. But, as a matter of ordinary translation, to "inherit" or "receive" "a kingdom" (or "kingship" or "sovereignty") should be rendered "inherit the right to a crown" or "become king", or in some such manner.

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When the good servant is bidden to "enter into the joy of his Lord", we understand that he is to enter into an activity or experience of his master, in the sense of sharing in it, and surely "enter into the heavenly kingship" or "enter into God's sovereignty" should be understood in a similar sense: "take part in the divine government", "share God's supremacy." That is why entry into the kingdom is a privilege, and the man who turns back is not fit for it: he is not a disobedient subject, but he lacks the resolute spirit of a ruler.

This is not, always and everywhere, the whole meaning of the phrase, for the sovereignty of God is a great conception, with many facets. But this is what is primarily involved in the preaching of "good news of the kingdom"—not obedience, or kind treatment, but admission into a governing class. In effect, says Jesus, "It is time for men to behave as personal representatives of God, with full power and discretion to adjudicate upon the matters which come before them".

★

This is a notion which can lead men seriously astray when combined with errors about the nature of the divine government. People too easily imagine that ruling the universe consists in sitting up aloft, in supreme power, issuing decrees and hurling thunderbolts when they are disobeyed. The teaching of Jesus is concerned with showing a different pattern of divine government. God's rule, as Jesus sees it, is patient, hidden, long-suffering, costly—like growth, like leaven, like a farmer waiting for harvest, like a merchant investing his whole capital in a venture: its judgments consist of giving people what they ask for and bringing buried truth to light. That is the character of the sovereignty in which men are invited to share. Accordingly, when disciples ask for positions of special authority in the kingdom, Jesus does not repudiate the basic idea, but corrects it by a paradoxical view of what constitutes heavenly greatness: he who serves rules: he who lowers himself is exalted.

★

In the apostolic church, this paradox was applied to the person of Jesus himself. He was the despised and rejected man, whose crucifixion marked the extreme of humiliation and self-abandonment, and he was the sovereign victory, who, on the cross, had condemned sin, and routed the powers of darkness, and now reigned at the right hand of God. Thus the concept of identification with Christ took the place of the earlier notion of entering the kingdom of God: the believer is dead, suffering, hidden, in his union with the crucified Christ, and alive and reigning, in his union with the risen and glorified Christ. In obscure and discouraging circumstances, he is called to the sovereign freedom and responsibility of a son and heir of the ruler of all things.

At a much later date, Kant put forward the philosophic view that goodness and true freedom consist in behaving in such a way that one's action implies a rule which one could wish to be effective as a universal law. Here we meet again, in a different form, the sense that the central responsibility of human life is to decide on what principles the universe should be governed. To be human involves concern with universal legislation. Kant was, within the limits of his temperament, a profoundly Christian philosopher, and his ethical theory can be regarded as an eighteenth century intellectual reformulation of what, in the New Testament, is expressed in the mythology of apocalyptic Judaism.

★

Symbols and forms of expression vary from age to age and pass out of use, and today the fashion is for existential de-mythologising. But the challenge of the New Testament remains. We have to ask, for instance, whether anything is left of "the Fatherhood of God" when the mythological elements in it have been removed, and whether this has any modern significance.

We answer that, if our own existence is to be real, something more than a meaningless physical process, we have to regard ourselves as beings whose main business is to determine, out of our own hearts, what sort of place the world should be, and to judge particular issues in the light of this universal view, using each small decision as the means of expressing this wider choice. Living in this manner, so far as we achieve it, seems to lift us above subjection to chance and external pressure and apparent defeat, and gives us a sense of being truly ourselves and making our proper contribution to the shaping of things to come. We find this same attitude expressed in the belief that the supreme governor of the universe has chosen us for his children, put his spirit within us and appointed us his heirs. Finding this, we are upheld by fellowship of faith with those who preached the kingdom of God and the reign of Christ.

The

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THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 3rd, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6. Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11. Supply
Altrincham, Dunham Road Chapel, 11 and 6.30. Rev. A. W. Vallance
Ashton-u-Lyne, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. B. Gill
Ashley, Unitarian Chapel, Manchester Road, 6.30. Supply
Bath, Trim Street Chapel, Unitarian, 11. Rev. E. Sidebotham
Belfast, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7. Dr. H. J. McLachlan
Bristol Gospel Hall, Swanswell, Unitarian Church, 11. Rev. John Kelly
Bridgwater, Free Church, High Street, 11. Mr. A. G. Tarrant
Bridgwater, Unitarian Church, Hamborough Road, 6.30 (January 10) Rev. Maurice Hewlett
Bridgwater, Church of Messiah, Bond Street, 11 and 6.30. Rev. Gordon Stuart
Bridgwater, Wesley Road, Church and Mont Street Mission, Small Heath, 6.30. Mr. A. Burton
Blackpool, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. Wray
Blackpool, South Shore, Lytham Road, 11 and 6.30. Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30. Rev. E. Shirwell Pugh
Bolton, Unity Church, Dunscar Road, 10.30 and 6.30. Rev. Alfred J. Long
Bolton, Wesley, 3.15, and Hallgate Road, 6.30. Rev. Kenneth Wright
Burnley (Lancs.) Unitarian Chapel, Spring Lane, 6.30. Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11. Rev. Lawrence Redfern
Bradford, Bowling Avenue, 3.15. Supply
Bradford, Town Hall Square, 10.45 and 6.30. Rev. Frank A. Bellhouse
Bridgnorth, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Miller
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30. Rev. John Rowland
Brighton, Lewes's Road Meeting, 6.30. Rev. A. H. Bennett
Bristol, Oakfield Road, 11. Rev. A. H. Bennett, 6.30, Mr. R. L. Nicholson
Bury, Bath Street, 11 and 6.30. Rev. F. M. Bury
Cambridge, Memorial Church, Emmanuel Road, 11 and 6. Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30. Rev. Roy Jones
Cheltenham, The Church of the Great Commission, Hesketh's Hill, 3. Mrs. Inez Hyde
Chesterfield, Brimhill Unitarian Church, Royal Hill, 11, Sunday School, 6.30, Rev. John H. Quick
Chester, Stanley Barry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Supply
Chichester, Elder Yard Church, 10.45 and 6.30, Supply
Coventry Christ, Ashington, 10.45 and 6.30. Rev. Katherine Tupper
Coventry, Great Meeting House, Hales Street, 11 and 6.30. Rev. E. H. Morgan
Crewe, Free Christian Church, Heath Street, 6.30. Supply
Darlington, Unitarian Church, Hemplegate Street 11 and 6.30. Mrs. M. B. Dixon
Darwen, Free Christian Church, Pleasant Road, 11, Children's Service, 6.30, Rev. J. P. Cooke
Dover, Willow Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Coffin
Dover, Prior Gate, Unitarian Chapel, 6.30. Supply
Dudley, Old Meeting House, 10.45. Dr. Fenner Green
Dudley, Free Church, Mill Gate, 11 and 6.30. Rev. Alec L. Fisher
Dublin, Adam Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Willmott
Dudley, St. Stephen's Green, West, 11.30 and 7.30. Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. Norman Edwards
Dunstable, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wintringham
Dyson, Unitarian Church, 57, Commission Road, 11. Rev. G. D. Fiske
Edmonton, St. Mark's Church, Castle Terrace, 11 and 6.30. Rev. Bryan Faussett
Exeter, George's Chapel, South Street, 6.30. Rev. Dr. F. H. Mayo-Sleeper
Glen Chapel, Blythe Chapel, 11 and 6.30. Rev. J. Harry Barr
Gorleston, St. Vincent Road, Unitarian Church, 11, Mr. J. C. Tuell
Gosport, Friendly Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gravesend, Harmer Street, 3, Rev. Jose M. Quiroz
Greenock, Westland Street Church, 11.15, Mr. Emrys Rees
Hale Chapel, Hale Barns, 10.45 and 6.30. Rev. G. J. Pierce
Halifax, Northgate End, 10.45, Rev. Pierre Wallace
Harrow, Free Christian Church, South Terrace, 11, Rev. Dickson Hilton, 6.30, Mr. Ernest Hilton
Hereford, Great Meeting, Bridge Lane, 11 and 6. Rev. E. A. Dowse
Hereford, Wyebridge Road, 6.30, Rev. J. Martin Allen
Hereford, Priory Street, 3.30, Junior Church, 6. Rev. Peter Walker
Hitchin, Park Street Church (Unitarian), 6.30. Rev. Stewart Pierce
Hitchin, Market Place, Unitarian Church, 6.30. Rev. T. M. Wardle
Hitchin, New Meeting House, 11 and 6.30. Rev. Ernest W. Hill
Hitchin, South Street Chapel, 11 and 6.30. Rev. Arthur Smith
Hitchin, St. Nicholas Street Church, 6.30. Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. R. L. Garland
Leicester, Belgrave Road, 11, Junior Church, 6.30, Mr. C. V. Wilson
Leicester, The Great Meeting, Red Hill Street, 11 and 6.30. Rev. Leonard Mason
Leeds, Wesley Chapel, 11 and 6.30. Rev. Rose Wood
Leicester, High Street, Unitarian Church, 6.30. Rev. H. W. Hawthorne
Leicester, Archdeacon Chapel of Ease, 11 and 6.30, Dr. F. N. Thomas
Leicester, Humberstone Road, Free Church, 11, Rev. C. A. Piper
Leicester, Humberstone Road, Belgrave, 3, Sunday School, 6.30, Rev. J. Enos Morgan
Leicester, Gregory Chapel, 11 and 6.30. Rev. S. E. Bowyer
Leicester, Hamilton Road, Belgrave, 3, Sunday School, 6.30, Rev. C. A. Piper
Leicester, Hope Street, 6.30. Supply
Leicester, Ellis Road, 11 and 6.30. Rev. E. B. Storey
Leicester, Mill Street, Belgrave Road, 6. Rev. Wallace M. Lees
Leicester, Hamilton Square and Stoneygate Street Chapel, 6.30, Mr. John Walker
Leicester, Quorn, Mills Road, 11, Rev. E. G. Lee
Leicester, Stone Church, Bolton Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Clarence Skinner
Leicester, Prince Gate, Queen Lane, 6.30, Mr. G. E. Pearson
Leicester, Golden Gate, Sharp Lane, 11, Miss M. E. Grant, 6.30, Rev. E. C. Thomas
Leicester, Hastings, New Gospel Hall Church, Chalkers Place, 6.30, Rev. R. E. Gammon (also 11, 1st Sunday in the month)
Leicester, Hampstead, Rosslyn Hill, 11, Rev. Dr. Dawson P. May
Leicester, Highgate Hill, Unitarian Church, 11, Rev. E. C. Bratcher
Leicester, Hyde High Road, 11 and 6.30, Rev. T. E. Bennett
Leicester, Islington, Upper Street, 3, Rev. A. V. Fox
Leicester, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
Leicester, Lewisham Unitarian Church, High Street, 11, Dr. James Gibson
Leicester, Leyton, Lea Bridge Road, Harrow Green, 6.30, Miss E. W. Hopkinson
Leicester, Mansford Street Church, Bethnal Green, 6.30, Rev. R. Travers
Leicester, Richmond, New Gospel Hall, 11, Rev. Warren W. Evans
Leicester, Stratford, High Street Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. C. Hammond
Leicester, Wandsworth, Unitarian Church, East Hill, 11, Rev. Arthur Dakers (also 6.30, 1st Sunday in the month)
Leicester, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. E. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. John Kelly
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Thatcher
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dickson Hilton
Manchester, Ancoats, Unitarian Church, Cheetham Hill Road, 6.30, Rev. David C. Dell
Manchester, Cross Street Chapel, 10.45 and 6.30, Mr. Lionel Rich
Manchester, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Percy D. Miles
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Hewlett
Manchester, Mosley Church, Bridge, 10.45 and 6.30, Rev. W. H. Warnod
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Mr. W. H. Rhodes-Eaves
Manchester, Renshaw Street Mission, 6.30, Rev. R. L. Horton
Manchester, Stand Chapel, Whitefield (January 10) 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Willesden Road, Cheetham-Hill, 11, Mr. Percy M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Rushill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sunnaby
Matlock, Unitarian Chapel, 11, Worship and 6.45, 11 each Sunday
Melksham, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. Dennis C. Dix
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Evans
Newcastle (Roseneath), Bethlehem Unitarian Church, 10.30 and 6. Rev. John Mather
Northampton, Kettering Road Church, 6.30, Mr. A. W. Kerry
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsbury
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Selby
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Pottrell
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Supply
Poole, Unitarian Church, Hill Street, 11, Rev. J. W. Dennis
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Bowden
Preston, Unitarian Chapel, Church Street, 6.30, Mrs. F. Worth
Rochdale, Hanks, The Meeting House, 11, Rev. Francis Tebby
Rochdale Church, nr. Blatchill, Lane, 3, Rev. R. L. Peppercorn
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rochdale, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
Saltaire, Address Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Pemberton
Sheffield (Attercliffe), 6.30, Mr. A. Graves
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sibelle
Sheffield, Unity Church, Cemetery Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Warner
Shrewsbury, High Street, Unitarian, 6.30, Supply
Shrewsbury, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Worsnop
Southampton, Church of the Saviour, London Road, 6.30, Rev. E. G. Green
Southend-on-Sea, Bradley Road, 6.30, Supply
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Southport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Cotham Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Wellens (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Stanton
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Harris Sawer (also 11, First Sunday in the month)
Swansea, Pentrepoeth Free Christian Meeting House, 11, Supply
Swindon, Victoria Hall Road, 10.45 and 6.30, Rev. P. R. Grimsey
Taunton, Mary St. Chapel, 11, Rev. Wm. Miller
Tewkesbury, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
Tiverton, Unitarian Church, 10.45 and 6, Rev. P. Bruce Mason
Torquay, Unity Church, Warberry Road, 11, Rev. Clement Edwin Tewkesbury, Centre Unitarian Church, 6, Rev. S. Sawyer
Wakefield, Cross Street, 10.30 and 6.30, Rev. Eric Weir
Watford, Friends' House, Church Road (by permission), 7.30, Members' Service
Wellingborough, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. Elsie Sharp
Wendover, Unitarian Free Church, Bedford Street, 11, Rev. R. J. Wintringham, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Wintringham
West Kirby, Brookfield Gardens, 11, Rev. Maurice Hewlett (also 6.30, First Sunday in the month)
Weston, Flemington, 2.30, Mr. F. E. Sweetman
Weymouth, Hope Row, 10.45 and Street, 6.30, Rev. A. B. Dowsett
York, St. Saviourgate Chapel, 6.30, Mr. J. Watson
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Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. Gwyn Griffith
Melbourne, Unitarian Church, Gardenhall Place, C.2: Unitarian Hall, Hawthorn Road, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzsimmons, 111 Duke Street, Southborough, West Australia
Sydney, New South Wales, Unitarian Church, 11 Pitmans Street (off College St.) 7.15, Rev. D. W. Simmons, Hornsby 48-0203 (X5 972)
Unitarian Fellowship of Australia, 1 Collins Alley, Melbourne, C.1. Minister: Rev. W. Rowntree. Meetings as announced.
Toowong Community Church, Austin Road, Sherwood (Tel. 1 55, visible at 10 a.m. Public Worship, fortnightly 2.30 p.m. Minister: Rev. W. Rowntree

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Arthur Cruttenden
Toronto, Free Unitarian Church, 175 St. Clair Avenue West, 11, Supply
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Shutter

NEW ZEALAND

Auckland, Unitarian Church, Symonds Road, 11 and 7, Mr. H. J. Wynn
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Birth

Blake. On 17th December, to Hugh and Ruth Blake a son, Richard David, brother for Philip. 67, Hampton Park, Bristol 6.

Bound Hibbert Volumes

A reader of *The Inquirer* has some 26 bound volumes of the Hibbert Journal from 1903-1926 in her possession. She wishes to offer them to any reader of *The Inquirer* who will arrange transport from Liverpool. Replies to the Editor of *The Inquirer*.

Doncaster—Induction of the Rev. Alec L. Fishow

A Congregation of one hundred and ten gathered together to witness the Induction of the Rev. A. L. Fishow as Minister of the Doncaster Free Christian Church [illegible] on December 5th last.

The Charge to the Congregation was delivered by the Rev. G. L. Clarke of Park Lane, Wigan, and the Charge to the Minister by the Rev. H. L. Short of Oxford.

Following a Welcome Tea, an evening Meeting attended by representatives, both Clerical and Lay, from the District, extended to the Rev. and Mrs. Fishow the hope that their settlement would be a memorable and fruitful one.

Representatives of the Organisations of the Church also spoke, and messages were read from the many friends unable to be present, including the Rev. H. W. Kemball of Lincoln, Dr. F. T. Wood of Sheffield and a former Minister, the Rev. Geo. W. Parkinson, now of Scarborough.

Mr. Fishow replied, thanking everyone concerned, and a memorable day concluded with the Minister extending to the Officials of the Church his appreciation of the day's events.

George Thomas Mann

The Ipswich congregation has lost a loyal and devoted friend in Mr. G. I. Mann, who died on Dec. 9th, aged 91. He had been closely associated with the Meeting-House in Friars Street for over half a century, having been treasurer and chairman of the congregation successively for lengthy periods.

Mr. Mann was a prominent freemason and was appointed a magistrate in 1906. He held a commission in the first World War, in which his only son was killed. His wife pre-deceased him by five years.

Mr. Mann was held in high esteem by his fellow worshippers, and he will be greatly missed. The service at the Crematorium was conducted by the Minister, Rev. N. I. Teague.

Holidays Abroad

UNITARIAN PARTIES.—Florence and Rapallo (June 20th—July 2nd) : Nordfjord and Oslo (August 18th—31st). Personally conducted. Lone travellers welcome. Nothing strenuous. Good fellowship among kindred spirits. Rev. Parkinson, 10a Westbourne Grove, Scarborough.

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Miss Annie Jackson

At Nether Edge Hospital, Sheffield, on December 7th, 1959, Miss Annie Jackson died at the age of 91. Miss Jackson known to many in the Unitarian movement, was the first matron of the Children's Home at Great Hucklow, and was in charge of Barbycroft's Home for over fifty years. Born in Whaley Bridge, Derbyshire, she knew the county very well, and was employed for some years in the Post Office at Buxton and Ashbourne. When her family moved to Manchester she became attached to the late Upper Brook Street Chapel where she worked with the Rev. Charles Peach. She also knew the late Lord Wardlow who was a member of the church at the time. She was invited to become matron at Harrow Side Convalescent Home, South Shore, Blackpool, the forerunner of the Grundy Home, and she left there to become matron of the newly opened Children's Home at Great Hucklow in 1903. Later she was first matron of Barbycroft in 1908. To the homes she gave most of her life. Her quiet and simple personality sustained the efficient and happy atmosphere that so many will remember. Her delight in the countryside and her taste of the gardens which she loved and tended inspired many a visitor. She entered fully into the life of The Old Chapel and the village, and lived in retirement from 1940 in the Bungalow adjacent to the Nightingale Home for twenty years. The service at Sheffield Crematorium was conducted by the Rev. Eric Phillips of Rotherham, and a Memorial Service in The Old Chapel attended by members of friends and villagers was conducted by the Rev. Donald Hankey and the Rev. Eric Phillips. Ashes were laid in the Chapel graveyard in the family grave. D.H.

Printed by [illegible] at the Temporary Office, 14, Gordon Square, W.C.1. [illegible] and Published by [illegible] at the Temporary Office, 14, Gordon Square, W.C.1. [illegible] Saturday, January 2, 1960